HOLY WEEK

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| 9th and 10th day of Nisan | 11th day of Nisan | 12th day of Nisan |
| John 12:1-11 On Friday/Saturday Jesus arrives in Bethany, 1.8 miles east of Jerusalem on the slope of the Mount of Olives, at the house of His friends Lazarus, Martha and Mary. During this time Mary anoints Jesus with costly perfumes, a gesture of hospitality that foreshadowed the imminent death and burial awaiting Jesus in Jerusalem.  **10th**  **Triumphal entry into Jerusalem**: Matthew 21:1–11, Mark 11:1–10, Luke 19:28–44, John 12:12–18  With this “triumphal entry” on a donkey, Jesus acknowledged His identity as the Messiah. (Zech. 9:9)  **Some Greeks seek Jesus**: John 12:20–36  The arrival of some Greeks signals to Jesus that His mission to the Jews is about to come to an end. But before Jesus can reach out to the Gentiles, he first must die. At the very moment when the Jewish authorities were plotting to kill Him, Gentiles began to desire His attention.  **Enters temple**: Mark 11:11  Jesus is checking things out. The temple complex included several buildings and courtyards. Herod's temple was being reconstructed, a project that had been going on for more than 45 years. He acted as one who had the authority to inspect temple conditions, and His observation missed nothing. What do you think Jesus’ would see if He visited Grace?    **Returns to Bethany**: Matthew 21:17, Mark 11:11  This was probably safer and quieter than staying in Jerusalem | In this passage, two unusual incidents are related: the cursing of the fig tree and the clearing of the Temple. The cursing of the fig tree was an acted-out parable related to the clearing of the Temple. The Temple was supposed to be a place of worship, but true worship had disappeared. The fig tree showed promise of fruit, but it produced none. Jesus was showing his anger at religious life without substance. If you claim to have faith without putting it to work in your life, you are like the barren fig tree. Genuine faith has great potential; ask God to help you bear fruit for his Kingdom. Life Application.  **Jesus curses the fig tree** Matthew 21:18–19, Mark 11:12–14  Jesus' words express a curse ([v. 21](http://www.crossbooks.com/verse.asp?ref=Mk+11%3A21)). This is the last of Jesus' miracles recorded in Mark and the only miracle of destruction in the Gospels. In the OT, the fig tree was a symbol of Israel ([Jer 24:1-10](http://www.crossbooks.com/verse.asp?ref=Jer+24%3A1-10); [Hos 9:10](http://www.crossbooks.com/verse.asp?ref=Hos+9%3A10); cp. [Lk 13:6-9](http://www.crossbooks.com/verse.asp?ref=Lk+13%3A6-9)). The episode recalls [Jer 8:13](http://www.crossbooks.com/verse.asp?ref=Jer+8%3A13); [Hos 2:12](http://www.crossbooks.com/verse.asp?ref=Hos+2%3A12); and [Mic 7:1](http://www.crossbooks.com/verse.asp?ref=Mic+7%3A1). HCSB  **Clears the temple** Matthew 21:12–13, Mark 11:15–17, Luke 19:45–46 Scripture prophesied Messiah would purify the temple ([Ezek 37:26-28](http://www.crossbooks.com/verse.asp?ref=Eze+37%3A26-28); [Mal 3:1-4](http://www.crossbooks.com/verse.asp?ref=Mal+3%3A1-4)). Jesus' temple cleansing is clearly messianic. Having noted all that went on in the temple complex the day before, Jesus now returned, probably to the Court of the Gentiles, where most buying and selling occurred. People who traveled from afar needed to purchase pure, unblemished animals once they arrived for Passover. Money changers exchanged idol-engraved Greek and Roman coinage for imageless Tyrian or Jewish temple coins that could be used to buy sacrificial items or pay the temple tax. Doves were offered by women after childbirth, by cleansed lepers, by those healed of bodily discharges, and by those who could not afford more expensive sacrifices. Sheep and cattle were sold also. The Court of the Gentiles had become a virtual stockyard. HCSB    **Returns to Bethany with the Twelve**  Mark 11:19  Jesus’ practice during the first 3 days of Passion Week was not to leave the city until sunset, when the crowds dispersed and the city gates were about to be closed. | **Disciples see the withered fig tree on the return to Jerusalem** Matthew 21:20–22, Mark 11:20–21  Could this tree represent churches today: at one time had the outward leaves of a God-given religion, but today there was no spiritual fruit.  Jesus’ first actions, after being hailed by the people as King, are to pass judgment on Jerusalem figuratively through the cursing of the fig tree and the cleansing of the temple, which highlight Jesus’ zeal for true worship of God. Jesus’ teaching is bold and authoritative in confronting the religious rulers, and is both introduced ([11:20–25](http://www.esvbible.org/Mark%2B11.20-25)) and concluded ([12:38–44](http://www.esvbible.org/Mark%2B12.38-44)) by instruction of his disciples. ESV  **Temple controversies in Jerusalem** Matthew 21:23–23:39, Mark 11:27–12:44, Luke 20:1–21:4  Jesus spent much of the day in the temple precincts answering questions posed by religious authorities seeking to entrap Him. The authorities baited Jesus with questions about John the Baptist, paying tribute, and the resurrection, but Jesus skillfully deflected their plots. In the midst of this hectic day, Jesus watched a widow place her small coins in the temple treasury. He commended her actions to His disciples, noting that her gift was more worthy than the ostentatious offerings of the wealthy. (Atlas)    **Olivet Discourse on the return to Bethany** Matthew 24:1–25:46, Mark 13:1–37, Luke 21:5–36  Jesus talked a lot about two things: the end times and his second coming. Jesus was not trying to encourage his disciples to speculate about exactly when he would return by sharing these prophecies with them. Instead, he urges all his followers to be watchful and prepared for his coming. If we serve Jesus faithfully now, we will be ready when he returns. Life Application Study Bible.  Jesus’ discourse about the end times focuses the attention of the disciples on preparedness, on readiness to suffer, and on trust. ESV |

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| 13th day of Nisan | 13th and 14th day of Nisan | 14th day of Nisan |
| **Jesus continues daily teaching in the temple** Luke 21:37–38  According to traditional interpretations, the Gospels record no events of Jesus on this Wednesday. These verses do give us a pattern that He did follow throughout the week though.    **Sanhedrin plots to kill Jesus** Matthew 26:3–5, Mark 14:1–2, Luke 22:1–2  Religious leaders were plotting secretly hoping to eliminate Jesus after the Passover season, when Jerusalem would not be filled with so many people. But these events occurred according to God’s timetable, not theirs. MacArthur  By NT times, the **Festival of Unleavened Bread** and **Passover** had come to be almost interchangeable ideas. For the Jews, Passover was a meal commemorating the night the angel of death "passed over" those Jewish homes in Egypt whose doorposts were covered by the blood of a Passover lamb ([Ex 12:1-14](http://www.crossbooks.com/verse.asp?ref=Ex+12%3A1-14); [Lv 23:5](http://www.crossbooks.com/verse.asp?ref=Lev+23%3A5)). "Unleavened Bread" was a week-long feast immediately following Passover that commemorated the exodus ([Ex 12:14-20](http://www.crossbooks.com/verse.asp?ref=Ex+12%3A14-20); [Lv 23:6-8](http://www.crossbooks.com/verse.asp?ref=Lev+23%3A6-8)). These feasts were celebrated during our months of March or April. HCSB  All Jewish males over the age of 12 were required to go to Jerusalem for the Passover festival, which was followed by a seven-day celebration called the Festival of Unleavened Bread. For these festivals, Jews from all over the Roman Empire would converge on Jerusalem to celebrate one of the most important events in their history. Life Application Study Bible. | **Preparations** Matthew 26:17–19, Mark 14:12–16, Luke 22:7–13  All leaven, or yeast, was excluded from Jewish households from the beginning of the week of **Passover** and the Feast of **Unleavened Bread**. In that sense, the day when the Passover lamb was **sacrificed** was called the Day of Unleavened Bread. The lambs were sacrificed from midafternoon to late afternoon in the court of the priests at the temple complex. HCSB.  **14th**  **Last Supper** Matthew 26:20–35, Mark 14:17–26, Luke 22:14–30  Jesus and the disciples ate the Passover meal after sundown on Thursday evening, with Jesus instituting the Lord’s Supper later that evening. ESV  **Upper Room Discourse** John 13:1–17:26  Jesus prepared His messianic community (represented by the Twelve, minus Judas) for the time following His exaltation to the Father. The community was first cleansed literally (foot-washing, [13:1-17](http://www.crossbooks.com/verse.asp?ref=Jn+13%3A1-17)), then figuratively through the removal of the betrayer ([13:18-30](http://www.crossbooks.com/verse.asp?ref=Jn+13%3A18-30)). Jesus' farewell discourse ([13:31-16:33](http://www.crossbooks.com/verse.asp?ref=Jn+13%3A31-16%3A33)) conveys instructions to His followers, particularly about the coming "Helping Presence" (Gk *parakletos*), the Holy Spirit, and the disciples' need to remain in Jesus spiritually after His physical departure from earth. The discourse (unique to John's Gospel) concludes with Jesus' final prayer (chap. 17). HCSB  **Jesus prays in Gethsemane** Matthew 26:36–46, Mark 14:32–42, Luke 22:39–46  Jesus and the disciples met here frequently, just across the Kidron Valley from Jerusalem. Judas’ familiarity with Jesus’ patterns enabled him to find Jesus there, even though Christ had not previously announced His intentions. (MacArthur)  The trial of Jesus unfolded in stages late Thursday night into early Friday. | **Betrayal and arrest (after midnight?)** Matthew 26:47–56, Mark 14:43–52, Luke 22:47–53, John 18:2–12  **Jewish trial:**  —**before Annas** John 18:13–24  —**before Caiaphas and part of the Sanhedrin** Matthew 26:57–75, Mark 14:53–72, Luke 22:54–65, John 18:19–24  —**before full Sanhedrin** (after sunrise?) Matthew 27:1–2, Mark 15:1, Luke 22:66–71  As dawn broke, the Sanhedrin formally condemned Jesus to death for blasphemy. The high council then brought Jesus before the Roman authority: Pilate. If the Jews were the ones to carry out the death sentence, Jesus would have been stoned to death and not crucified on a cross. (Just think of this significance for us today)    **Roman trials:**  —**before Pilate** Matthew 27:2–14, Mark 15:2–5, Luke 23:1–5  —**before Herod** Matthew 23:6–12  —**before Pilate** Matthew 27:15–26, Mark 15:6–15, Luke 23:13–25, John 18:28–19:16  **Crucifixion** (approx. 9:00 a.m. to 3:00 p.m.) Matthew 27:27–54, Mark 15:16–39, Luke 23:26–49, John 19:16–37  **Burial (evening before sunset)** Matthew 27:57–61, Mark 15:42–47, Luke 23:50–54, John 19:38–42 |